Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?" LUKE xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

RESPECT FOR THE SCRIPTURES.

'The cloak that I left at Troas, with Carpus, when thou comest, bring with thee, and the books, but especially the parchments.'—2 Tim. iv. 13.

It is to be greatly feared that the heated controversies on religious subjects, which have done so much mischief already, may end, more injuriously still, in a great increase of infidelity. It is natural for the human mind to fly from one extreme to another. After believing too much, the transition is very easy to believing too little. There is danger that the public mind will be left entirely afloat. Even those, who are more rigid appear to be quite unsettled. They evidently have become convinced that the more absurd opinions of ancient Theologians, just emerging from the dark ages, are such as can no longer be defended before the thinking part of the community. We begin to hear a great deal about '*modern* orthodoxy,' as being more rational, implying that the ancient orthodoxy is too absurd to find advocates, now. Yet any essential change of opinions is a change of the system. The orthodox are tied down to *one* peculiar set of doctrinal sentiments. When we used to ask, what is *orthodoxy*, we were referred to the institutes of John Calvin and to the catechism of the Westminster divines. Orthodoxy does not admit of any 'modern' innovations. As a system, it must keep exactly where it is. Any advance, any new light, or any improvement, would be heresy, as being a departure from the ancient faith. The system must be as fixed as fate.

When the orthodox system first began, it was not in a period of the world, nor under circumstances, favorable to researches after truth. Mankind had been passing through the dark ages of a thousand years. John Calvin, the head of the reformers, needed himself to be reformed: he was nothing more than a fallible individual; whose talents were not able to consecrate his authority; whose memory comes down to us loaded with great errors and defects. It was no better with the Westminster assembly of divines. They were the creatures of a turbulent civil faction, trying to establish themselves in perpetual power. These divines were allowed to discuss no subjects but at the dictation of their superiors. They were intended to subserve the purposes of the faction, who created them; and, in whose election, ministers and churches and people had no voice. After all, there was nothing like unanimity among them, either in their opinions or results. They were made up of the three prevailing sects of that day, the Presbyterians, Erastians and Independents; the two last named quitted the Assembly, the moment they discovered there was likely to be no such thing as religious toleration. The remnant contined to dwindle, till they found it difficult to keep together members sufficient to make a quorum for business; while these *few* took quite as much care about senseless ceremonies, as about the doctrines of truth. Among the *people* also of those times, there never was any general agreement in religious opinions. For ages, nothing could be more changeable than their creeds. Both divines and people altered, almost as often as they changed their civil and Ecclesiastical Rulers. What was orthodoxy in one reign, was heresy in the next. After a lapse of 300 years, it is not strange, that persons, who feel they have no interest but in the truth, should now desire to examine anew the creeds of ages gone by; to try them by all the lights of this informed age; to adopt whatever is true and useful, as well as to get rid of errors, which have been accumulating for centuries. Nor is it easy to discover, why the men, who are celebrated as 'the Reformers,' had any more right or authority, than *we* have still, to reform the errors, which they left uncorrected. Wisdom did not die with them. It is error, not truth, which dreads critical investigations.—Let us have the truth, though all the systems of erring mortals go to ruins.

It now appears evident, that the late excitements, which their abetters would style religious, cannot be sustained much longer, if we admit the account, which those give, who have employed so much machinery to get them up. Such excessive fervors, in the nature of the strong passions, must always be short lived. There is a tendency, sure, if slow, in the public mind, to return to common sense, to social intercourse and to quiet duties. It is now too late indeed to prevent evils which have been done; to root out the tares the enemy has sown; or to heal the wounds the separation of so many Christian brethren has made, every where in our mourning land. This clerical and Ecclesiastical *odium* will be an evil to generations long to come.—Indifference and distrust of *all* religion will succeed this reign of feverish fanaticism and extreme excitement. Infidelity is already busy at its dreadful work.—Wild excesses will beget suspicions of the creeds and measures, which have spread so many evils over our land, which found a paradise before them, and have left a desert behind them.

This exclusive spirit which withholds Christian fellowship, on account of honest differences of opinions; this bigotry, which pronounces the rest of the community unclean; these efforts to create enthusiastic excitements, which cannot last, unless they end in permanent alienation of mind, as is, very often, lamentably the case; all these evils cannot fail, in the minds of many, to lessen respect both for religion and for its advocates. It is true, as it is strange, that sects, who are nearest in their faith, hate one another most heartily, for those things wherein they differ; while the greater the difference, the greater the forbearance. They, who believe in the metaphysical distinctions of three persons in one divine nature, cannot endure those who believe in the plain, first principle of all revealed religion, 'the Lord our God is *one* God;' yet the same persons will express the utmost kindness and missionary zeal for the whole world of *idolaters*, though they believe in their three hundred Jupiters and thirty thousand Gods.

I began with expressing fears, that the faults of the times and the follies of exclusionists might end to the discredit of all religion and piety. In the most populous city of the United States, most noted for the seat of orthodoxy only ten years ago, periodical publications have been got up recently, openly avowing the intention to advocate the cause of deism and infidelity. After seeing sentiments carried to extremes, there will be a propensity to distrust or to give up every thing sacred. *One* desires 'that the religious denominations that differ so widely, and quarrel so fiercely, and violate that charity which is the first and greatest rule of the religion, would first agree, respecting what the religion is, before they proceed to teach it to others.' *Another* asks, 'what is the use of a system, which begins with undervaluing human reason, and trusts in the efficacy of human creeds; which perceives great excellences in the faith of unintelligible mysteries, and sees great dangers from good morals.' A *third* does not 'understand, when the Gospel demands of every believer the law of love, the unity of the spirit and the bond of peace, how it comes to pass, that the teachers of the "most straitest sect" make war on their brethren, pastors leave their flocks to climb up into folds not their own, invite the restless to sudden revolt, and break up settlements, which have been quiet, friendly and united for ages.'

We may now expect that infidel opinions will be on the increase, after witnessing the intolerant spirit and follies of the passing age, and the wars, which Christians of different principles are waging on each other, with a barbarity of manners scarcely exceeded in the combats between modern Turks and Russians. Infidelity, too, does not differ from orthodoxy in its zeal to make converts. Lately, I had occasion to call in at a country store, where were collected about a dozen men and boys, listening to the discourse of a man who was trying to persuade his hearers to give up all revelation, as being nothing more than a 'cunningly devised fable.' He had got on to the last topic of his impious harangue, which was, to show that Revelation contained '*trifling matter*,' not worthy of a divine origin. He gave, as an instance of this, the verse placed at the head of this article. 'Of what use, said he, can such a passage be to us? Or did an Apostle need inspiration to tell us about his *cloak* he had carelessly left behind, or his musty books of Theology, and his yellow parchments of old sermons? Is this the important matter, which is to fill up the volume of revelation?'

To make a mock of things sacred is a very easy way to dispose of an argument. It is not the reproach, but the excellence, of divine Revelation, that it comes down to our daily duties, to the ordinary concerns of life, to 'men's bosoms and business.' It is possible that such a passage as this may be a useful record. Paul was then passing through very great persecutions. He had appealed to Cæsar; was brought before Nero a second time; called on to make an apology for himself and for his religion; the result of this trial was his martyrdom at Rome. It was his duty to make his best efforts to save his life. He had done this, more than once, by showing that he was 'a *Roman* citizen,' on whom certain corporeal punishments might not be inflicted. The question was this, how was he, in a foreign country, and unbefriended, to *prove* that he was a Roman citizen. He proves this in three ways. One was by his *dress;* his common clothing was a Roman habit; while youth, at 17 years of age, put on the 'toga verilis' or manly gown, and their distinguished men wore the 'Stola' or long robe, he too wore the '*Cloak*,' the dress of citizens of a high order. The second way to make his defence was to appeal to his '*books*,' which might be volumes of the decrees of Cæsar, to show that certain infamous punishments might not be inflicted on any, who were, either by nativity or adoption, Roman citizens, while he himself was entitled to all those rights and privileges. The third way to prove the same fact, was by his 'parchments;' which might be diplomas, or certificates, on vellum, of his being a citizen of the 'free city' of Tarsus, which was no 'mean city,' but had a high rank for population, wealth and fame. If any defence could save his life, this would, in a trial before the Emperor Nero, the most cruel monster of persecution, who favored nothing which was not Roman.

Were these few hints extended, as they easily might be, with great probability of truth, they would render the passage, in 2 Tim. iv. 13, not frivolous matter, but of great historical interest. Revelation then contains beauties, which the eyes of ignorance and unbelief cannot see. Foolish, impious mortals fancy they find defects in the very wisdom of God. In the midst of difficult investigations, the fault-finding infidel would do well to reflect, that he has not yet *known* all things. Whatever else may be obscure, it is enough for us, that *our* DUTIES *are most plain*, to every honest mind.

PHILOS ALETHEIAS.

[For the Christian Register.]

COMPENDIOUS SERMON,

NO. VIII.

'What I say unto you, I say unto all, Watch.'
Mark xiii. 37.

Human life is composed of innumerable circumstances, subject in some measure to our control, and resulting in our happiness, or misery, accordingly as we exert, or neglect to exert over them the influence our Creator intended. Events are ever flowing by us in ten thousand rapid currents, and in these we may see frequent opportunities for improving our condition. On the other hand, dangers without number, and frequently without name, threaten us at all times and in all places, against which the voice of wisdom and the voice of God exhort us to watch. Our Saviour in the text had peculiar reference to the *dangers*, which threaten life or virtue. I suppose, however, we may be justified in a more extensive application of the text, and,

1. I would urge the importance of watching for opportunities of *improving* our *character* or *condition*. These opportunities are indeed many; but they differ much in magnitude and importance, and they are generally of so short duration, as to escape those, who are not standing with open arms to seize and retain them.

Watchfulness is the distinguishing characteristic of those, who prosper most in the things of *this* world. These are not more laborious, than many others. On the contrary, they seem often at leisure. They have the art of making times and circumstances labor for them, and accomplish many purposes, for which they might otherwise toil without effect. The *husbandman*, who has any claim to the character of wisdom, anticipates each season, as it approaches, and puts himself in readiness for those operations, to which it is most favorable or important; remembering, that, in the incalculable vicissitudes of life, the loss of a week in seed time, or a day in harvest, may be ruinous. The prosperous *merchant* does not wait till he hears of an inviting market in a remote part of the world, and then avail himself of the advantages it may offer. He watches the seasons in their effects on different nations and countries; he calculates the changes to be expected in the relations and situations of different places; and, while the opportunity is yet too remote and obscure for the inattentive eye to discover, his goods are embarked his sails are spread, he is prepared to enter the port and monopolize the advantages it offers.

Similar observations would apply to the culture of the *mind;* to the attainment of those intellectual treasures, which are more valuable, than silver or gold, and more ornamental, than rubies or diamonds. There are days and nights in the mental world; seasons, in which the understanding receives more permanent illuminations from a single hour, than at other times and in other situations would be collected from weeks and months. The aptness of the mind itself to receive improvement is extremely various. Those seasons, therefore, in which there is a happy concurrence between this inward state and the outward circumstances, should be carefully anticipated and embraced. Most of our attainments, however, are the combined results of many opportunities; and though some seasons are more fruitful, than others, many are too precious to be neglected. The habit of attention, or in other words, continued watchfulness for new discoveries, is the characteristic of great minds. With this attention, every scene will become a school of instruction, every event a lesson, and almost every object an impressive teacher.

If the preceding observations are correct, there can be no doubt, that improvement in *morals* must be proportioned to the vigilance, with which we meet and embrace opportunities. There are changes in the atmosphere of the heart, as well as in that of the mind, or of the exterior world. It is sometimes clear, and sometimes cloudy, sometimes warm, and sometimes cold. If then, we would improve our moral feelings, we should watch these changes, and be prepared to occupy with all our powers and means, those genial seasons, when we may hope to labor with most effect. Would we, for instance, cultivate a profound reverence for God, we may find those hours most favorable, when the lightning, the thunder, or the tempest display in their vivid colors, or speak in their deep tones his awful power. Then, if ever, we may with little labor, exclude from our hearts every trifle, and open them to impressions of the serious and sublime, which, with the blessing of God, may be lasting as existence. On the other hand, if we would cultivate the feelings of devout gratitude, we should make the most of those happy moments, when the heart is affected by new and peculiar mercies; when the goodness of God is reflected from the greatest profusion of cheerful objects around us. Then most certainly we should withdraw from the giddy rounds of thoughtless pleasure and muse on the bright picture till the heart is elevated to a nobler and more lasting enjoyment, than this earth can afford. In like manner, those, who would cultivate the feelings of benevolence and generosity to their fellow men, will find some scenes and seasons much more propitious than others. For these they should watch, prompt to embrace and turn them to the best account. They should not turn away their eyes from the sufferings of the wretched, nor view them without thought or feeling, nor suffer their feeling to evaporate, and leave their hearts colder and more contracted than before. Active benevolence is at once the proper effect and the necessary fuel of generous feeling; and the more we watch for opportunities for doing good, the more we shall improve in the virtues of heart and life. In the same proportion, too, we shall have the gratification of seeing our benevolent wishes accomplished. Five words in season, well adapted to the occasion, are sometimes more effectual than ten thousand words, which though equally good, are out of time and place; and those, who are always watchful to discover the wants, and prompt to anticipate the requests, if not the wishes of others, may with small means, abound in gratuities, which will derive from time and manner a tenfold beauty and value.

2. Our prosperity and safety require us to be constantly on our guard against those *dangers*, which threaten all that is most dear to our hearts.

It is the appointment of Providence, that human attainments of every kind should be the fruits of time and labor; of a long train of opportunities and exertions perhaps; while on the contrary we are exposed to the sudden loss of all our acquisitions. It is so in respect to earthly treasures. The husbandman after laboring for weeks and months, may by a little remissness come short of his harvest, and lose the fruits of all his toil. The merchant vessel, which has made a long and prosperous voyage, and is just returning into port, may by a little incaution be wrecked, and go to the bottom of the ocean. The house, which we have been years in building and storing with riches and elegance, may in one hour be reduced to ashes in consequence of a single moment's neglect.

Equally precarious are the *honors* of this world. As the experience of many will testify, it is sometimes more difficult to preserve a great or splendid name, than it is to acquire precious than fame, is in similar danger. While like the Athenians, multitudes at the present day make it the great purpose and business of life to 'tell or hear something new,' character cannot be safe. An inadvertent action, or a thoughtless word, may expose it to slanders, which thousands will be ready to believe, and glad to put into circulation.

I add, that *virtue* itself is to be constantly guarded, or it will never be safe. All the evil, that is said of us, is not calumny. We are always frail and sometimes perverse. We have feelings and dispositions, which if not carefully restrained, will rise, and assume an undue influence over us, misguiding our steps and hurrying us perhaps into great excesses. These errors and sins, though not wilfully committed, have a sad effect on the heart. They tend to enervate the soul, while they sink it far beneath its former elevation. They deprive it of its richest treasures, and at the same time preclude the fairest opportunities for retrieving its losses. How much reason have we then to 'watch and pray, that we enter not into temptation.' How pertinent is the admonition of the Apostle, 'Let him, that thinketh he standeth, take heed lest he fall.' None are exempt from moral danger. Says our Saviour in the text, 'What I say unto you, I say unto all, Watch.' It is true, a habit of virtue and religion tends to confirm itself. The longer we persevere in a good way, the greater is the probability that we shall continue in its pure and happy course. Still, however, this probability can never be so great, as to render incaution safe.

On the other hand, there is in no case any occasion for despondency. A merciful eye watches all our struggles, and our heavenly Father has promised, that he will not suffer us to be tempted above what we are able to bear. On this promise, while faithful to ourselves we may cheerfully rely; assured, that in all our conflicts with danger and temptation, we shall 'come off conquerors and more than conquerors, through him, who hath loved us, and given himself for us.'—MATHETES.

BIBLICAL.

[From the Christian Pioneer.]

ON THE LANGUAGE OF SCRIPTURE.

The bible, and the bible only, is the religion of the Unitarians. We receive it as the rule of our faith, and the guide of our conduct. Our opponents uncharitably accuse us of slighting, mutilating, and wresting the scriptures. But those who are acquainted with our principles, acknowledge, that we reverence the sacred records, diligently study them, and endeavor to substantiate our doctrines by the words of Christ and his Apostles. Some of our doctrinal opponents have had the candor to discern, and the fortitude to avow, the fair and dispassionate manner in which Unitarians conduct their part of the controversy. 'I must own,' observes the pious Archbishop Tillotson, 'that generally, the Unitarians are a pattern of the fair way of disputing, and of debating matters of religion without heat and unseemly reflections upon their adversaries. They generally argue matters with that temper and gravity, and with that freedom from passion and transport, which becomes a serious and weighty argument,: and for the most part, they argue clearly and closely, with extraordinary guard and caution, with great dexterity and decency, and yet with smartness and subtilty enough; with a very gentle heat and few hard words.'

We are called in scorn, rational Christians. We do not object to the appellation. Reason is the distinguishing prerogative of man. The scriptures exhort us freely to exercise our understanding. Reason enables us to judge of the truth of the revelations which God has made by Moses, the Prophets, Jesus, and the Apostles; and reason guides our interpretation of the language of scripture. By its friendly aid, difficulties disappear, obscurities are cleared, apparent contradictions are reconciled, and order, consistency, and harmony are manifested.

We ask the attention of our readers to the following rules or maxims of scriptural interpretation. 1st, *God cannot have revealed in the scriptures any doctrine which contradicts the dictates of reason.*—God speaks to rational beings. We are called upon to judge what he says. 'Why even of yourselves judge ye not what is right?'—Luke xii. 57. Protestants make this irresistible appeal in their controversy with the Roman Catholics, and then firmly withstand their obstinate reference to the words of Christ in support of the doctrine of transubstantiation. But Trinitarian Protestants in their arguments with Unitarians, desert the principle which gives them so much advantage over the Catholic. They throw down their impenetrable armor, shift their ground, and take the soft and slippery station which the Catholics occupy. The argument which they use against transubstantiation, that every man has as great evidence that transubstantiation is false, as any man can pretend to have that God hath revealed any doctrine so irrational; and that no argument is sufficient to prove a doctrine or revelation to be from God, which is not clearer and stronger than the difficulties and objections against it, is denominated carnal reasoning in their defence of the contradictory doctrine of the trinity—a doctrine which human creeds have explicitly declared, but given any clear revelation. It is [illegible] derived from heathen philosophy, and supported from scripture only by far-fetched inferences.

2d, *All obscure, difficult, and figurative passages ought to be interpreted by those which are plain and easy to be understood.*—In writings of great antiquity, the language of which has ceased to be spoken, many obscurities may be expected, arising from false readings, peculiar idioms, phrases, figures, allusions, &c. Great attention must be paid to the design and connexion. This is more especially necessary in the Epistles, the common divisions of which into chapters and verses, ought to be disregarded. 'But if a bible was printed as it should be,' observes Locke, 'I doubt not but several parties would complain of it as an innovation, and a dangerous change in the publishing of those holy books. And, indeed, those who are for maintaining their opinions, and the systems of parties by sound of words, with a neglect of the true sense of scripture, would have reason to make and foment the outcry. They would most of them be immediately disarmed of their great magazine of artillery, wherewith they defend themselves, and fall upon others, if the holy scriptures were but laid before the eyes of Christians in its due connexion and consistency, it would not then be so easy to snatch out a few words, as if they were separate from the rest, to serve a purpose to which they did not at all belong, and with which they have nothing to do. But as the matter now stands, he that has a mind to it, may, at a cheap rate, be a notable champion for truth, that is, for the doctrines of the sect that chance or interest has cast him into. He need but be furnished with verses of sacred scripture, containing words and expressions that are but flexible (as all general, obscure, and doubtful ones are,) and his system that has appropriated them to the orthodoxy of his church, makes them immediately strong and irrefragable arguments for his opinion. This is the benefit of loose sentences, and scripture crumbled into verses, which quickly turn into independent aphorisms. But if the quotation in the verse produced, were considered as a part of a continued coherent discourse, and so its sense were limited by the tenor of the context, most of these forward and warm disputants would be quite stripped of those, which they doubt not now to call spiritual weapons, and they would have often nothing to say that would not show their weakness, and manifestly fly in their faces. Perhaps if it were well examined, it would be no very extraordinary paradox to say, *that there are fewer that bring their opinions to the sacred scripture to be tried by that infallible rule, than bring the sacred scripture to their opinions, to bend it to them, to make it as they can a cover and guard to them.'**

* Locke's Essay for understanding St. Paul's Epistles, by consulting St. Paul himself. We strongly recommend the whole of this preface to his Paraphrase, to the serious study of our readers.

3d, *The general tenor of scripture ought to be made the rule of our faith and practice.*—A little attention, with the aid of common sense, will enable us to discern the principal doctrines and duties of revelation. From the general tenor of scripture, we deduce the unity, the supremacy, the providence, and benevolence of God, the responsibility of man, the dependence of his future happiness or misery on his use or abuse of the talents entrusted to his care. Any doctrine opposed to these grand, these fundamental principles, cannot be a doctrine of revelation. Thus, the doctrine of the trinity is irreconcilable with the unity of God, and cannot be a doctrine of revelation. The doctrine of eternal torments, is opposed to the benevolence of God, and cannot be a doctrine of scripture. The passages that seem to inculcate these notions, and others opposed to the attributes of the Deity, as derived from the general tenor of scripture, are either misinterpreted, or are spurious, or contain some false reading. Misinterpretation may arise from giving a literal sense to a figurative passage, from ignorance of the idiom and structure of the language, from an ellipsis not being supplied, and various other causes.

4th, *Great attention must be paid to the signification of words in controverted passages.*—Parallel passages should be carefully examined. We should endeavor to ascertain the different senses in which any important word is used in Scripture, and especially the usual acceptation of it by the author whose work we are reading. The word God is used by *us* only to signify the Deity, but in Scripture, it has a very extensive signification. One of the names of the Supreme Being is often used to denote strength, quality, excellence, &c. Gen. xxiii. 6, [the Hebrew words,] *neshia aleim*, signify literally, a prince of God, *i. e.* a mighty prince. Hosea xiii. 15, *ruch yeve*, a wind of Jehovah, *i. e.* a strong wind. 2 Sam. ix. 3, *hesed aleim*, the kindness of God, *i. e.* great kindness. A great fire is called a fire of God, Job i. 16. Great mountains are called mountains of God, Psalm xxxvi. 6; and lofty cedars, cedars of Jehovah. The same idiom occurs in the New Testament. Acts vii. 20, Moses was *αστειος τω Θεω, asteios to Theo*, beautiful to God, *i. e.* very beautiful. 2 Cor. *οπλα δυνατα Θεω, hopla dunata Theo*, weapons powerful to God, *i. e.* very powerful. Rom. i. 16, The power of God, *i. e.* very powerful. 1 Thess. iv. 16, The trumpet of God, a trumpet of a loud blast. Persons speaking the word of God, fulfilling his purposes, or executing important trusts, are called gods. Ex. xxii. 28, Thou shalt not revile the judges: in the original, the gods. Judges and magistrates are also called *aleim*, gods, in the following passages:—Ex. xxi. 6, Then shall his master bring him to the judges, literally, to God; Ex. xxi. 6; 1 Sam. ii. 25; Psalm lxxxii. 1, 6. Ex. vii. 1, And Jehovah said unto Moses, See, I have made thee *aleim*, god to Pharaoh. See also John x. 34, 35; 1 Cor. viii. 5. Son of God is a common mode of expression to intimate a state of favor and privilege, of excellence and power, who was without sin, who spake the words of God, and was in the place of God to us, whilst he revealed his will, should be called God, or a God, by the Apostle John i. 1? Yet this is the only passage in which Christ is so named.

CHRISTIAN REGISTER.

BOSTON, MARCH 6, 1830.

PUBLIC MORALITY.

The facts, which recent investigations of the Legislature of this Commonwealth have brought to light, are of so serious a nature in their moral relations, that we cannot permit them to pass without our notice. Our duty to the community in which we live forbids our silence, when an attempt is soberly and publicly made to defend immoral proceedings on the plea of general practice. We use a plain word, for the occasion demands 'sincerity of speech.' If proceedings involving contempt of the constitutional government, violation of conditions voluntarily accepted as the price of privilege, practical equivocations, and virtual falsehood, be not immoral, we are at a loss to determine where immorality may be found. Of individuals, we, in our editorial capacity, have no knowledge and wish to have none. Of conduct and language, by which the moral sense of the community is, or ought to be, outraged, we desire always to speak as they deserve.

That peculiar temptations are connected with the management of banking institutions no one will deny, who regards the single circumstance, that they afford facilities for obtaining credit and money, without a substantial capital. Hence these institutions, having also the welfare of the community more or less at their disposal, have generally been entrusted to men of established wisdom and integrity. With few exceptions, we are ready to believe, this confidence has not been abused; banks have been conducted with a sacred regard to truth and justice. But these exceptions are of a painful and alarming character; and when we hear the advocate of one of these institutions appealing to the general practice in justification of errors, which are acknowledged to have been committed, and to have been considered errors at the time, we are constrained to ask, if the charge is true, and to demand, if it is not, that the community repel it, by condemning the sin which it is meant to palliate.

Is it true that looseness of principle, and reckless selfishness pervade the management of many of the monied institutions of New England? We do not believe it; we will not believe it, till unquestionable proof establishes it. The facts, however, which have already been developed, indicate the existence, and we fear, the progress of corrupt sentiment among us. This is the time to arrest the evil. We thank the men—who have indeed but done their duty, yet who did not fall back from the discharge of a painful and invidious office—who have searched into the secret history of these transactions, and laid it before the Legislature and the citizens of the Commonwealth. They ought to be supported by the Houses of which they are worthy members; they ought to be sustained and rewarded by the public approbation, by the public sympathy with them in their abhorrence of such violations of public trust. If there be occasion, let their inquiries be continued; let the examination be as extensive, and the sentence as severe as the delinquency may merit; that the public character may be freed from the aspersion which rests on it, and sound morality may exercise the control which it should ever possess, and on the existence of which the peace and happiness of the social state depend.

We cannot believe that we are singular in our views of this matter. A charter, so long as it is refused, is mere paper; but when it is accepted, it becomes a solemn instrument, to the fulfilment of which, the faith of the State on the one hand and of individuals on the other is pledged. An evasion of its conditions is equivalent to fraud, and the artifice which hides the evasion aggravates the crime. Unless there be simplicity of purpose and purity of conduct, it is better that a charter never be granted. Better not have banks, better not have credit, better have no money but that which is paid in solid coin for hard labor, than have corruption entering our places of business, and when detected, attempting to shelter itself behind a pretence—and still worse, if it be a reality,—of general delinquency. There is nothing more to be dreaded than want of principle in a mercantile community. It is the source of mischief and wretchedness that exceed computation. Whatever semblance it may wear, virtue and religion flee before it. Strict integrity is the only foundation of public or private good. Wealth may be accumulated by dishonesty, but it will cost more to get it than it is worth. 'Be not *overwise* in doing thy business. Who will justify him that sinneth against his own soul? and who will honor him that dishonoreth his own life?' 'Because of unrighteous dealings, injuries, and riches got by deceit, the kingdom is translated from one people to another.'

RECENT PUBLICATIONS.

The Christian Examiner and General Review. No. 7, *for March*, 1830.

This number of the Examiner, though in general less interesting than many which have preceded it, contains discussions of some important subjects and abounds with valuable thought and information.

The first article, on a subject which now attracts a very general attention from thinking men, both in the political and religious community, treats of the character and condition of the Roman Catholic Church, and presents a brief but instructive account of the eminent prelate, Scipio de Ricci, Bishop of Pistoia and Prato, who distinguished himself as the Reformer of Catholicism in Tuscany under the reign of Leopold. The writer has not met with equal justice from their Protestant brethren, and that they have reason to complain, that they are not tried on the same ground with other religious parties. He shews that the Catholic corruptions of Christianity were such as might be expected in an unenlightened age, and do not imply any peculiar guilt in those who maintained them above the rest of the world. These points are illustrated by details of facts and exposures of the partial and false views which are given by the popular histories of the times. We cannot but rejoice in such a manly and candid attempt to vindicate any body of Christians from unjust reproaches, and to separate what is valuable in their character from their errors and faults, though we suppose this article, will be quoted by those,—who have little perception of excellence in any who differ from their opinions, and who regard indulgence to a religious adversary a crime,—as a proof that Liberal Christians are giving their sanction to the doctrines and practices, of what they call that mother of abominations, the Roman Catholic Church.

The second article is on Books for Children.—It bestows decided, though not unqualified praise, on several works, by the author of American Popular Lessons, and is a specimen of that fair and judicious criticism, which Juvenile Books ought always to receive.

The third article is on Public Opinion and Public Morals. It contains many sensible remarks on the connexion between the moral character of a community and the direction of public opinion. The writer shews that under our form of Government, a correct state of public opinion is the only means of security for all that is valuable in our political society. He maintains that the moral condition of man has advanced and is yet advancing, and that, with the general progress of society, religious knowledge will move onward with the same causes and with equal pace. Some dangers, incident to the course of public opinion, when directed to the improvement of the community, are adverted to, and salutary cautions suggested.—The article closes with a few excellent reflections—we wish they had been more—on the general tendency to extravagant display and expenditure.

The fourth article is on Sunday Schools. Its main object, after some just remarks on the utility of Sunday Schools and the mode of conducting them, is to notice a work called Union Questions, which has been recommended by the Committee of Publication of the American Sunday School Union, and which it is presumed has been generally adopted by the Orthodox Churches throughout the United States. The general plan of the book is commended; but the writer enters his solemn protest—and we heartily join with him in it—against the sectarian character of the work.—Still further: The mysteries of orthodoxy are not only inculcated, at an age, when the tender mind, needs the first principles of the Gospel of Christ, but the pupil is taught to reason illogically and inconclusively. As an instance of this, the child is made to infer that Jesus Christ is God, from the simple fact that he wrought miracles! This is not the place to express ourselves as we could wish, on this unfair dealing with the simplicity of childhood, but we may have an opportunity to revert to the subject.

The fifth article is an interesting Review of the Memoirs of Calamy and the correspondence of Doddridge. It brings up many pleasing recollections of men, who were honored in their day, and are still regarded with reverence by no small portion of the religious community. The folly of the great-grandson of Doddridge, in publishing the most ridiculous details from his early love-letters, and holding up the author of the Family Expositor, in all the silliness of a youthful *inamorato*, is rebuked with a becoming castigation.

The sixth article is a Review of Mr. Upham's Second Century Lecture on the Principles of Congregationalism. It contains a well deserved tribute to the author for his valuable contributions to our stock of theological publications, and continues the discussion of the subject of the Discourse.

The seventh article is on the Obstacles to the Progress of Knowledge. Among them are enumerated, the danger of resting satisfied with superficial knowledge,—the waste of time in disputing upon the utility, whether positive or comparative, of certain kinds of information,—and the jealousies, which occasionally break out between different religious sects.

The last article is the second of a series on the Future State of Man. In this, the writer enters into a profound discussion, on the natural proof of Immortality from the nature of the Human Affections. The argument is conducted with great ability, and opens many views of human nature, which cannot be too deeply pondered, by all who would penetrate the mysteries of their being and destiny.

The Unitarian Advocate, No. 3. Vol. I. *for March*, 1830. Boston: L. C. Bowles.

We think this the best number of the Advocate, which has appeared for some time past.

The first article, on the Defects of the Times, is excellent. It maintains that the great want of the present period is a sober employment of the public mind on the subject of religion, and urges, with truth and eloquence, the importance of new and vigorous action. It does not deny that great progress has been made: but, at the same time, calls loudly for an increase of Christian Influence.

The next article is Rammohun Roy's explanation of the sense in which Christ says that He and his Father are one.

The third article is an extract from the Creed of Tertullian, in which he declares and defines his own faith and that of the orthodox of his day. This creed is remarkable for containing no allusion to the doctrine of the *atonement*, as understood by Calvinists, nor the least sign or mark of any of the *distinctive doctrines* of Calvinism. Not a word about the *trinity*,—the *deity of Christ*,—or the *personality of the Holy Spirit*.

the garden of Gethsemane. It explains that scene of bitter agony, on rational principles, without havrecourse to the strange fictions of certain theologians.

The next is a poetical piece on the Exhibition of a School of Young Ladies.

This is followed by an article on Bishop Hobart's mode of defending the trinity, in a charge to the Clergy of his Diocese. Bishop H. it seems has taken the alarm, at the progress of Unitarianism, and forthwith, blows an 'uncertain sound' from his Episcopal trumpet. His inconsistent and contradictory reasoning finds no respect at the hands of the writer: and though to detect and point out errors of eminent men,—and of men estimable for many private virtues and accomplishments,—be a task, thankless as it is, which ought not to be shrunk from, we do wish that there were less frequent occasion for its performance.

The next article speaks well of Mr. Dabney's Annotations, and is succeeded by another commending Mr. Bowles' new series of original books for children.

Then follows an extended account of Rev. Thomas Belsham, part of which appeared originally in our own paper.

The number is closed with an extract from the Monthly Repository on the religious state and prospects of France.

The Liberal Preacher, *for March*, 1830.—Boston: L. C. Bowles.

A sermon by Rev. Ezra S. Goodwin of Sandwich, from 1 Kings xix. 12, 13,—'*And after the fire a still small voice; and it was so, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave.*'

This is a serious, affecting and practical discourse, on the secrecy of the soul in communion with God.

The preacher shews, that a secrecy of the soul is essential to all true, spiritual communion with God,—to our acquiring just views of ourselves,—to the establishment of our principles of religion and virtue—to our clear perception and resolute practice of duty—and to our religious consolation.

The sermon closes with exhortations, to keep the objects and concerns of earth at such a distance from the heart, that they will not interfere with devotion,—to be cautious what helpers, what guides, and what friends we lean upon in the concerns of our souls—and to watch for the testimonies of God's spiritual presence.

Tract No. 33, *of the American Unitarian Association. First Series.* 'On Christian Salvation.' By Bernard Whitman. pp. 44. Price 6 cents.

There is no subject so momentous as the one discussed in this tract, nor any, perhaps, in respect to which a large portion of the community needs more to be enlightened. What is Christian salvation? In what does it consist? When does it take place? How can we escape divine punishment? In what way obtain God's pardon? By whom are we saved? By what means is human salvation effected? How are the appointed means rendered effectual? What is the great design of our Saviour's mission and death? What the object of the Christian ministry? What the duty of those who attend on it? How is any one to determine whether he has experienced the salvation of the gospel? What is to be the condition of the holy and the wicked, in the future world? These are some of the topics of the discourse; and so far as plainness of style, familiar illustration of doctrine, copious detail of remark, scriptural and rational argumentation, and direct and earnest manner of appeal, can avail, it will prove to be, we think, a very useful publication to many readers.

Juvenile Miscellany *for March*, No. 1, Vol. IV. Boston: Putnam & Hunt, 1830.

We are glad to perceive that the numbers of this work, which are always interesting, have of late contained more articles than formerly adapted to the younger classes of readers. The present number contains a great variety of pieces. This circumstance alone, separately from the interesting character of the articles, is well adapted to sustain the high and just popularity of the work. The articles are as follows:—

The Idle School Boy—Poetry, 'to Anna'—Dress—Enigma. *School Hours*—Chapter II. giving an account of the Solar Microscope—William and John—the Lost Boy—Lucretia Maria Davidson—Biography of an Infant—Poetry, 'A baby to her neighbor, on her second birth day'. *Ornithology*, giving an account of the Robin, Blue Bird, Yellow Bird, and Humming Bird. Answer to Conundrums—Riddle—Extracts from the Library of Entertaining Knowledge, giving accounts of the Swift Dromedary—the Lapland family and the Reindeer—the Bactrian Camel &c. Poetry, 'Winter.' Letter to a Sister—Conchology, with engravings—the Sleigh ride—Admiral Coffin—the little King of Judah—Scripture Illustrations, &c.

A Summary View of the Evidences of Divine Revelation: exhibited in the form of a Catechism. Designed for the use of Sabbath Schools. By a Clergyman of Massachusetts. Boston:—18mo. pp. 54.

The Boston Recorder says 'This is a catechism from the Unitarian school.' Without reading the book we should say,—*We trust then, it is a good one.*

ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

MAN'S MIXED MORAL NATURE.

The scriptures teach us that we are sinners, and the experience of every one confirms this truth. We are conscious that we have appetites and passions, which are ever ready to plunge us into guilt. We feel that the flesh continually wars against the spirit, and that when we know the will of God, there it and render us disobedient. This state, mournful as it is, we must acknowledge to be true; for we see and feel it. But this is not the whole of our nature. When we look no farther than this, we forget the principles which constitute its pride and glory. We have passions and appetites tending to sin. But have we not too an understanding and conscience given expressly to direct, restrain, and subdue them? We have dispositions which would, if ungoverned, betray us into guilt; but with them God has given also feelings and principles which resist these evil propensities, and which when enlightened, if we follow their dictates, would render us virtuous and holy. Our bad propensities are expressly designed to be altogether inferior and subordinate to those which would guide us to goodness. Our very trial and probation, for which we were placed in this world, consists, in a great degree, in this struggle between the good and evil tendency within us, and the reduction of our bad passions and our appetites into subjection to conscience and reason. It is, I believe, taking partial and limited views of human nature, from confining attention to only the animal and sensual propensities, and from overlooking the checks which God has appointed against them, that so many amiable and excellent people are led to erroneous and unworthy views of human nature. All reflecting persons must agree as to the fact of the melancholy condition, in which men now are; all agree in representing men as now guilty and as exposed to ruin; and our object should be less to speculate on the causes of human corruption, than to employ in earnestness all those means, which the grace of God has provided, and his word has enjoined, to redeem ourselves from the power of sin, and to attain to a sanctity of character and life.

N. C. S.

[For the Christian Register.]

PRIVATE MEDITATION.

Every one must be sensible that it is difficult, if not impossible, to produce the impressions we need amidst the hurry and distractions of the world. We must turn aside from its gaities and its cares to hold converse with God and a spiritual world. Would you feel then the influence of Christian motives in all their power? Go often to your chamber of solitude and silence, and leave the interests of this world behind you. Think of the awful glories of God, till they have bowed you to humility and reverential fear, and meditate on his inexpressible love, till it has touched your heart. Dwell on all the labors and sufferings of Jesus, until you are warmed with that love of Christ, which shall constrain you to his service. Let your thoughts carry you to a better world, and think of that eternal weight of glory, which is the prize of your high calling, till it teaches you the vanity and insufficiency of all on earth. Go in imagination to your bed of death, and think with what feelings you then will remember the life which now is passing away. These meditations will teach you the inconceivable importance of religious character, and a life devoted to the service of God; they will quicken your resolutions against sin, and your endeavors for improvement, and you cannot return again to the world without something of consoling hope, encouragement and increased seriousness and strength. N. C. S.

[For the Christian Register.]

PAROCHIAL INTERFERENCE.

The following paragraph from a letter written by a clergyman, within thirty miles of Boston, requesting aid for a destitute society in his vicinity, is offered for publication in the Register, as it shews the importance of union among pious and candid men; and serves to detect the unhappy *exclusive* spirit which actuates some, who profess to be infallible, and would dictate to their brethren in all matters of faith. If there is a spirit at work, whatever imposing name it may assume, which is busy in breaking up churches and interfering with the circle of other men's labors, it should be exposed and checked.

'I am very anxious to have something done for them; [a destitute parish] and done quickly, while the way is open. What they need, and what they most desire, is, a judicious, serious, sensible, pains-taking man, who will visit, and preach from house to house, as well on week days as on the sabbath, with the view of calling their attention to "the one thing needful!" Such a man, would, I think, by the divine blessing, be likely to set them in the right way. And if he were to go among them now, while no other is on the ground, I have little doubt he would be gratefully received. He must go, however, with the spirit of a missionary, and be willing to work hard to do good.

'My orthodox brethren in the neighborhood, and in some other places, for some months past, have manifested great concern for me and my people; and have done what they thought proper to *disturb* the harmony of my flock, and to *pull down* the institution over which I am placed; but have done nothing towards repairing the wastes of the neighboring parish. A minister not of the exclusive party, quietly serving an affectionate people, seems to be an object of peculiar offence to many, who are *now* called orthodox, and who seem resolved to have the honor of pulling down every man and every parish, that delays to give in their adhesion to the exclusive system. But, by the grace of God, we still live; and by his grace, we hope, as minister and people, to continue united in the bonds of peace.'

OBITUARY.

[For the Christian Register.]

THOMAS B. WAIT.

Died,—In this city, on the 26th ult., Mr. Thomas B. Wait, aged 68 years.

Public praise may, sometimes, be bestowed, without due discrimination, or to gratify the feelings of relatives. Other views dictate the following remarks: and an acquaintance of thirty five years gives one a right to speak with confidence. Mr. Wait conducted a public paper at Portland, in early life, the first supported in Maine. He was industrious, intelligent, and candid. At that period, he was known to possess a literary taste—he read and thought much; and for general information was respectable. As a friend, he was ardent and faithful. In giving a true history of his mind, it is necessary to state that for many years, he was sceptical in his religious opinions. He was not, however, hostile to moral principles, nor of a cavilling spirit.—He was ingenuous, and a sincere inquirer after theological truths. He read many deistical books, and was perplexed by the ingenious objections which they started. He was in doubt, as to the doctrine of a providence, and was staggered by the disputes and opposing systems of Christian divines. There had been many false religions, he said, and it was difficult to decide. Still, he was willing and desirous to hear whatever was offered in favor of the Christian revelation, but his doubts long remained. When he came to Boston, he attended on the preaching of Mr. Buckminster; partly, because he wished to hear what so eminent a preacher could say; and partly because he expected to witness the greatest display of eloquence and fine writing. He soon found himself, not only pleased with the orator, but impressed with the fervor and arguments of the preacher. He said to himself, 'this man is in earnest—I will listen carefully—I will visit him; and learn if he is himself a sincere believer: and what are his reasons for his belief; for my doubts are irksome, and I want something to rest upon.' The result was a settled, firm conviction of the truths of the gospel.—Mr. Wait became a rational Christian. His faith rested on evidence. But his affections, as well as his understanding, were engaged. He felt the power of divine truth; he enjoyed 'the peace of believing.' He became a *new man*. His views, his faith, and desires were different; and yet he had always been faithful to conscience, and been inquiring for truth. He now was fully aware of his former unhappy condition, without religious faith and hope. But he did not think his race run. It was only begun; and he was always thirsting for virtue and grace and greater knowledge of the gospel. As many others have done he found consolation and repose in religion, under the frowns and misfortunes of the world. And if his course was not high and brilliant, it was steady and useful.

When, at Portland, he was active in the cause of early education; nor did he relax in his efforts, for the same important purpose, during his residence in Boston. He was one of the projectors of the Journal of Education,

and an early promoter of the primary schools. But is is needless to dwell on particular good works. His life was blameless; and it was his constant desire to be useful to his fellow men.

RELIGIOUS INTELLIGENCE.

The Quarterly Charity Lecture will be preached on Sunday evening next, at 6 o'clock, at the Old South Church. The usual Sunday evening Lecture will be omitted.

Unitarianism in Savannah. We find in the Georgian, published in Savannah, of Feb. 15th, the following advertisement.

'*Unitarian Association.*

'Persons friendly to the extension of Liberal Christianity, are respectfully invited to attend a meeting *this evening* at half past 7 o'clock, at the Exchange Room, to form an association for the purpose of procuring the publications of the American Unitarian Association, and other Unitarian works, for reading and distribution. Similar associations have been formed in Charleston and Augusta, and are found to be of great service in disseminating what Unitarians believe to be the true Christian Doctrine.'

We mentioned in our last that bishop Brownell was now on a tour through the Southern and Western states. It appears by a late paper from the South that he is about to consecrate a new Episcopal Church at Tuscaloosa, in Alabama.

Ordination. At Bethlehem, N. H. on the 27th of Jan. Mr. William Hutchinson, as pastor of the associated Congregational churches in Bethlehem and Whitfield. Sermon by Mr. Hall of Concord, Vermont.

Calcutta. We quote the following paragraph from the letter of a correspondent in Calcutta.

'I am deeply interested by the accounts I have received of the progress of religious truth in the United States, and although things here wear a far gloomier aspect, yet the general tendency of events is toward improvement. If the Company should be deprived of their charter, or their exclusive privileges be materially abridged, the tendency will be greatly increased. Above all, the free admission of British subjects to the country, unaccompanied with restrictions on their industry, would have the effect of diffusing liberal principles and exciting to independence, both of thinking and acting in religion, as well as in all other public questions.'

Rammohun Roy. By the recent intelligence from Calcutta we learn that there is the highest probability, that this distinguished personage will visit England, as has been before suggested, in the capacity of Envoy from one of the Princes of India. His journey will in this case be overland through Persia. Should he come to England he will undoubtedly visit America.

Society for Suppressing Intemperance. An adjourned meeting of this Society will be held in the Representatives' Chamber on Monday evening, at seven o'clock. Addresses are expected from gentlemen interested in the subject. Suitable accommodations will be provided for Ladies.

Commonwealth of Massachusetts.

BY HIS EXCELLENCY
LEVI LINCOLN,
Governor of the Commonwealth of Massachusetts.

A PROCLAMATION

FOR A DAY OF PUBLIC FASTING, HUMILIATION, AND PRAYER.

With the advice of the Executive Council, I appoint the Annual FAST, recommended by the Example of pious Ancestors, and sanctioned by the Precepts of a pure and holy Religion, which teaches the dependence of individual Man upon the mercy of his Creator, and the relation of Communities to the overruling Providence of the Sovereign of the Universe, to be observed on THURSDAY the EIGHTH DAY of April next, by the People of this Commonwealth.

A faithful Review of the past, Humiliation, Penitence, Supplication, and Prayer, are the appropriate offices of such an occasion. May the People be sincere and devout in these observances; and assembling together, in their respective places of Public Worship, in the Name and as Disciples of Jesus Christ, their common Lord and Master, may they be instructed by his Gospel, and influenced by its spirit, to deep contrition for Sin, and animated and strengthened to Resolutions of future Amendment, Obedience and Fidelity to Duty. May they commend themselves, in their weakness and wants; their Country, in all its interests; the State and National Governments, in their need of divine direction and guidance, to the continued Favor and Blessing of Heaven. And remembering in their Prayers, the Ignorant, the Injured, and the Enslaved of their Fellow Men, may they implore for them, the communications of Knowledge, relief from Oppression, the enjoyment of Civil and Religious Liberty, and Social, Moral and Christian Improvement.

The People are requested to abstain from recreation and unnecessary labor, on the day of the appointed Fast.

Given at the Council Chamber, in Boston, this First day of March, in the year of our Lord one thousand eight hundred and thirty, and the fifty-fourth of the Independence of the United States of America.

LEVI LINCOLN.

By His Excellency the Governor, with the advice and consent of the Council.

EDWARD D. BANGS, Sec'y.

God save the Commonwealth of Massachusetts!

DOMESTIC SUMMARY.

MASSACHUSETTS LEGISLATURE.

Senate. On Friday the Senate concurred with the House in appointing a joint committee to consider the expediency of memorialising Congress on the subject of an immediate revision of the militia laws.

The only subject which occasioned much discussion was the bill relating to mortgages of personal property. The first section was struck out. The second was recommitted for amendment.

On Saturday a bill passed to be engrossed, to repeal the act of incorporation of Brighton Bank. The Lowell Railroad bill had a second reading; the further consideration was postponed to Monday. Several bills and resolves were advanced through early stages. Bills to incorporate the Hope and the Atlantic Insurance companies passed to be engrossed.

On Monday resolves were passed providing for the payment of the additional roll of accounts and other expenses. Bills passed to be engrossed to incorporate the Worcester County Athenæum; and to establish the Boston and Lowell Railroad Corporation.

On Tuesday, among other unfinished business of a more local nature, bills passed to a 2d reading, to establish the Massachusetts Railroad Corporation, and the Boston, Providence and Taunton Railroad Corporation. These bills, and also one to establish the Franklin Railroad Company passed to be engrossed on Wednesday. On the same day the Sutton Bank charter was repealed.

The business of the Senate on Thursday was chiefly of a local nature.

House. On Friday a resolve from the Senate respecting the surveys of a canal route from Barnstable to Buzzard's Bays, was ordered to a third reading on Saturday. The bills in regard to the Militia, and to the alterations of the constitution, came before the House, but they adjourned before any decision was made.

Sundry petitions were presented on Saturday. The subject of the debtor laws was ordered for further consideration on Monday. The principal discussion of the day was on the proposed amendments to the constitution. The whole subject was finally postponed indefinitely.

On Monday the vote for an indefinite postponement of the question in regard to amendments to the constitution was reconsidered. The resolution was then debated, but no question taken. Leave was granted on request of Dr. Warren, A. Lawrence and others for the use of the Representatives' Chamber on Thursday evening for a meeting of the society for Suppressing Intemperance. [The proposed meeting of Thursday evening was adjourned to Monday evening.]

On Tuesday it was ordered by the House that the bill to establish the Lowell Railroad be indefinitely postponed. An inquiry was ordered respecting the appointment of a public agent to aid in the establishment of Lyceums, in each county of the state. A resolve was reported for construcing a fire proof room within the State House. Bills passed to be engrossed to repeal the charter of the Sutton Bank, and to enable aliens to hold lands within the commonwealth in certain cases.

A mass of business, chiefly of a private nature, was advanced one stage in the House on Wednesday. The chief discussion was on the proposed amendments to the Constitution. The same subject was before the House on Thursday. A bill passed to be engrossed, for the appointment of an additional judge to the Supreme Judicial Court. The Militia bill, amended, was passed to be engrossed. The features of the bill we will state when passed.

The session will probably continue through the ensuing week.

CONGRESS.

Senate. The subjects of most interest before the Senate on Monday the 23d, were the extension of the Cumberland road; and the proposed exchange of lands with the Indians.

On Tuesday sundry petitions were presented, in regard to the removal of the Indians. Sundry resolutions were submitted by Mr. Benton in regard to the Tariff. The leading subject of debate---Mr. Foote's land resolutions---is still before the Senate. Mr. Woodbury of N. H. addressed the Senate till 3 o'clock, when the Senate adjourned. After the transaction of the necessary preliminary business on Wednesday, Mr. Woodbury concluded his speech.

The subject was resumed by Mr. Smith of S. C. on Thursday and concluded on Friday. Other gentleman are prepared to speak on the subject.

House. Sundry petitions were presented on the 23d inst. for and against Sunday Mails. A resolution was submitted and a committee appointed on the subject of the removal of the remains of General Washington, from the family vault at Mount Vernon, to the Capitol.

On Tuesday there was considerable debate on the question of Retrenchment by abolishing the office of Draughtsman. It was finally decided, 95 to 86, to abolish it. A long debate ensued, in committee of the whole, on the Judiciary bill.

On Wednesday a bill for the removal of the Indian tribes beyond the Mississippi was passed to a second reading. A warm debate ensued in regard to printing the Report accompanying the bill. It was ordered to be printed.

Some important resolutions were submitted and discussed, in regard to means for discouraging and preventing the use of ardent spirits in the Army and Navy. These resolutions were debated on Friday. The remaining business of the sitting was of a private nature.

Centennial Celebration. A committee of arrangements has been appointed by the city authorities, to provide for the celebration of the seventeenth day of September next, as the commencement of the third century since the name of Boston was given to this peninsula, by the Court of Assistants then held at Charlestown.

It was voted that a public Address commemorative of the event and its important consequences, be delivered on that day, and that arrangements be made for such other honorable notice of the day as might be deemed proper.

Boston Society for the Diffusion of Useful Knowledge. Hon. John Pickering will repeat his lecture this evening, at half past 7 o'clock, at the Hall of the Athenæum.

Tickets may be obtained at the Bookstore of Messrs. Carter & Hendee, corner of Washington and School Streets.

Fire. Several building were destroyed by fire on Snow's Wharf, on Monday night last. The loss was probably not less than $3000.

Teachers' Meeting. Gentlemen and ladies interested in schools and Lyceums, are invited to spend the third week in March, in Boston, on the subject of *Popular Education.* Arrangements are made for a series of Lectures, to illustrate the most familiar and simple mode of using apparatus, and performing experiments in the *Practical Sciences.* The managers and teachers of Infant and other Schools, have offered to render every facility in their power to afford information on this most interesting subject.

All the facilities are offered as a gratuity, except some small expenses for the use of rooms, and materials used in experiments, &c.

Mr. Webster's Speech. This masterly performance has excited great interest wherever it has been read. We regret that its length forbids our giving it to our readers.

Salem Lyceum. This Institution is in a very flourishing state. An Introductory Address was delivered to a crowded auditory on Wednesday evening, the 24th ult. by Hon. D. A. White, and a Lecture on the evening of the 3d inst. by Rev. Mr. Brazer. Subscriptions have been commenced for the purchase of land on which to erect a building suitable for the purposes of the Association. The number of subscribers is upwards of 500.

Lyceums have been formed in Andover and Haverhill.

[The following communication, on a subject which at present excites considerable interest in the community, is inserted at the request of the author.]

DEBTOR LAWS, NO. II.

To Editors,—My communication of 22d December last, under the head of 'Debtor Laws,' published soon after in the Boston newspapers, contained the copies of memorials, in form of two proposed acts, to alleviate Imprisonment for debt and attachment on mesne process, with a contrast between these Acts and the law, as also a certificate showing that their memorials, and more especially, memorials in favor of the Free-Debt Rules, proposed for national law, were signed by the leading classes in Boston.

I have deferred trying to bring forward the Petitions and memorials for these alleviating Acts in order to allow unquestioned precedence to bills for wider alteration, which I had learned to be intended; which bills have since been reported by the committee appointed on that part of the Governor's Message which relates to Debtor Laws. The memorial of the Directors of the Debtor and Creditor Society, in favor of the Free-Debt Rules, as also my renewed petition, offering 1500 pamphlets, were presented yesterday, which petition is here published to enable members of the Legislature to know, without delay, in what manner it is desired that the Free-Debt Rules may be opened to general notice and consideration as proposed for national Law. The pamphlets for most of the towns in the State have already been delivered to Representatives on their receipt, drawn free from any expression on the merits of the cause, as follows; 'We the subscribers have severally received of Rufus Davenport one of his Free-Debt Rule pamphlets for our respective towns as set against our names, that we may examine the Free-Debt Rules during this session of A. D. 1829—1830, and early after have them recorded by the Town Clerks, if they will, as proposed to the Legislature.'

All others of the Legislature who are disposed to be courteous, at once to their constituents and to the author, or to make what is proposed best known and fairest tried, may find the pamphlets, on mornings, at the room where newspapers are delivered in the State House.

RUFUS DAVENPORT.

Boston, March 4th, 1830.

Commonwealth of Massachusetts, A.D. 1830, *Jan.* 28.
To the Honorable the Senate and House of Representatives.

The undersigned, renewing his petition for measures towards the adoption of Uniform Free-Debt Rules into the Constitution and laws of the country, respectfully represents that he, deeming it a duty to do all in his power to make the proposed Free-Debt Rules known exactly alike to all, both Legislators and constituents, has had these Rules printed in Stereotype, on good paper, in two pamphlets, one comprising his petition to the States and an extract respecting imprisonment for Debt, from the address of Governor Giles to the Legislature of Virginia; the other comprising the same Rules into National Law, with the memorials joined to each petition as signed and signing by the leading class in Boston and elsewhere.—The undersigned proposes to supply fifteen hundred of these Pamphlets to the Legislature;—one for each clergyman in the State, also one for each Register of Deeds, Notary Public and Town Clerk for gratuitous record, one to each member of the Legislature, and other Government uses, thus to insure to all people in this State the opportunity of knowing what is proposed for National Law; the main principles whereof appearing to be much favored by His Excellency the President of the United States, in his Message to Congress, at their last convening; as also by his Excellency the Governor of this State, in his address to your Honorable Body at the opening of the present session; likewise advances coincident with such principles, being made in the Bills reported by your committee oppointed on the part of that address which respects debtor and creditor laws. Moreover, in order that your Honorable Body may have the earliest understanding of the merits of what is proposed, the undersigned is willing before decision on his offer, to advance the first named pamphlets for each member to examine during the session and to have recorded early after;—to be gratis if so be the will of the Legislature;—but intended to be as a part of the fifteen hundred offered, which shall be at the price of fifty dollars, now, or shall be more or less, only what the present or future Legislature or their committee on accounts may decide.

The undersigned, especially, petitions your Honorable Body to request his Excellency the Governor to invite the other States of the Union to unite in measures towards establishing these proposed Rules as National Law, for which in bounden duty humbly prays.

RUFUS DAVENPORT.

This Petition presented to the Senate 3d March, 1830.

New York University. The sum of $30,000 has recently been subscribed for the benefit of this University by the citizens of New York.

The meeting house in Rutland Vt. was destroyed by fire, on the evening of Sunday last.

Railroad to the Lakes. Much activity and zeal is manifested in Vermont, in favor of the proposed railroad from Boston, through Concord N. H., and Burlington, Vt. to Ogdensburg. The distance of the proposed route is estimated to be 146 miles, which is 17 miles less than the route of the Grand Canal from Buffalo to Albany, and 172 less than the distance from Buffalo to New York.

At an adjourned meeting, recently held at Montpelier, on the subject of railroads, it was voted to form an association, to be denominated 'The Vermont Railroad Association.'

Funeral of Red Jacket. The funeral of this distinguished Chief, of whose death we recently gave an account, took place at the Indian village near Buffalo on the 21st of January. One of the papers of that region says,—

'Most of the Pagan and Christian parties of the tribe and many white people attended. His body was taken into the mission house where religious services were performed. Several of the chiefs then addressed the audience in their own language, recounting the exploits of the deceased. Judging from their fixed attention, the trickling tears, and the occasional bursts of feeling from the audience, it was plain that the orators were dwelling upon scenes dear to many, and touching the hearts of their hearers in their peculiar strains of native eloquence. This part of the ceremony was conducted by the Pagans, who seemed indifferent to all the religious services which followed. The body of this "last of the chiefs" was then deposited in the earth.'

British Tonnage. By an account recently published, of British shipping and tonnage, it appears that from 1816 to 1827 there was a diminution of 2665 in ships, in tonnage 324,440 tons, and in seamen 27,405.

American Tonnage. The whole tonnage of the United States in 1818 was 1,225,184; in 1828 it was 1,741,391.

The coasting tonnage of the United States in 1818 was 609,095; in 1828 it had increased to 928,771,—having increased in that time over 50 per cent.

FOREIGN SUMMARY.

From Europe. Paris papers to January 20th have been received, but they furnish no important news.

The prospect of an adjustment of differences between France and Algiers through the medium of England and Turkey is said to have failed.

It is said that the Russian Cabinet think more favorably of the continuance of the government of Capo d'Istria, in Greece, than of the establishment of a monarchy.

Execution of Pirates. The late arrivals give an account of the execution at Cadiz, of ten of the pirates who murdered the officers, passengers and seamen of the ship Topas, of Boston, on her way from Calcutta, in 1828. The heads of the pirates were cut off and placed at public passages near the harbor. Five of those who were at first arrested were remanded to prison to be disposed of as the authorities might afterward direct. One of those arrested—a black man—was set at liberty.

From India. We have received from Calcutta by the Hoogly, a file of the India Gazette from Sept. 3 to Nov. 2 inclusive. This paper, we understand, is now under the editorial care of Rev. William Adam. We give such items of news as from a hasty perusal appear to us most interesting.

By a passage in the Hobart Town (New South Wales) Courier we perceive that the island of New Holland is found a desirable place of resort for the restoration of health, by the invalids of India.

Agriculture in Bengal. An Agricultural and Horticultural Society has been established in Calcutta, of which distinguished natives are members, and in which they appear to take great interest.

Indigo. It appears by statements published at Calcutta, that the cultivation of indigo has been rapidly extending in India, during the last four years. The amount of the last crop is unprecedented in the history of the article. The means of producing indigo in India are considered unlimited. The following paragraph from the India Gazette, relates to the means of extending its cultivation.

'It may be said that there are vast parts of land applicable for Indigo cultivation in the most eastern districts of Bengal, but these districts are at present overrun with forests and jungle, and are so scantily supplied with inhabitants that it would require ages to bring them into general cultivation. The population even of that part of Bengal which is now occupied by Indigo, is too scanty for its manufacture, and the Planters have supplied themselves with workmen from the hilly country between Burdwan and Nagpore. The people who inhabit this country are savages, living mostly in trees, who trust to hunting for their precarious subsistence. These now come down in bands of from 100 to 1000, under the Surdars, with their families, and contract with the Planter for two or three years; who pays a monthly sum for each individual of the family, and provides them with huts, forming them into a colony—by this means, employment is given to a vast number of these hill people, who will gradually introduce improvements into their own country, and convert their wastes of jungle into cultivated land through the knowledge and wealth they have acquired during their sojourn in the plains of Bengal.

Agriculture in Ceylon. Laudable efforts are making by the Ceylon Government for promoting the interests of Agriculture in this 'beautiful and fertile island.' Neither coffee, cotton, sugar, indigo, opium or silk of the growth or produce of Ceylon, are to be subject to any tribute to Government.

Palm Oil. The importation of Palm Oil into Liverpool, has increased from 1400 tons to 8400, since A. D. 1818.

History of China. A translation has been made and is about to be published, in England, of a history of China, written by a Chinese. It commences with a period B. C. 3000, and reaches down to A. D. 300.

Overland communication with India. It appears by extracts from Bombay papers, in the India Gazette, that the project of establishing a communication between Bombay and the Red Sea by armed Steamers is about being carried into operation. The first Steamer was to sail from Bombay on the 15th of November. Mrs. Lushington, in an account of her overland journey to India gives it a decided preference over the Cape voyage. As this journey must present many novel and interesting objects to the observing traveller, many would, on that account, doubtless give it the preference.

Van Dieman's Land. Thus they talk of us on the other side of the world. The following paragraph is from the Hobart Town (Van Dieman's Land) Courier of June 13th 1829.

'It appears that at the late election of a President in the United States, borough-mongering corruption was carried to quite as high pitch as ever it was in England. The Republican states openly, that from 3 to 5 dollars was the price of a Jackson vote, in some instances a barrel of flour, and in others a side of leather. When the immense number of votes is considered, this is no trifling affair. In Pennsylvania alone, there were upwards of 150,000 votes, of which Jackson had 100,000, and Adams 50,000.'

MARRIAGES.

In this city, Mr. Robert Gordon to Miss Frances Currant; Mr. Joseph Goodwin to Miss Zilpha C. Stetson.

In Charlestown, Capt. Benj. Rice to Mrs. Martha Gay, both of C.

In Salem, by Rev. Mr. Babcock, Hervey Metcalf, Esq. of Lemstead, N. H. to Mrs. Lydia Perley Brown.

In Reading, Mr. David F. Hunt, of South Reading, to Mrs. Eliza K. Batchellor.

In Castine, Capt. Elisha Dyer, to Miss Eliza F. Plummer; Capt. Joseph Palmer to Miss Ann Maria Hook.

In New Haven, Mr. Charles Adams, Editor of New Haven Palladium, to Miss Julia Maria Hinman.

In St. Mary's Lambeth, Eng. John Wright, 102, to Catharine Stringer; he appeared healthy and active, and came to the church through a snow storm without a great coat or umbrella.

DEATHS.

In Dorchester, Rebecca, wife of Simon Howe, 49.

In Beverly, Andrew Smith, son of Ebenezer Smith, 25 years.

In Hingham, Miss Ruth Mansfield, aged 86; Miss Harriet Hersey, 35.

In South Berwick, Mr. John Lord, 69.

In Litchfield, Mr. James Lord, 92, a soldier three years in the French war; also, a Lieutenant five years in the war of the revolution, in which he commanded the company which led the way to Bunker-Hill on the morning of that memorable battle.

In Hiram, widow Eliza Lord, 85.

In Searboro, Mrs. Eunice, aged 88, relict of the late Rev. Benjamin Chadwick, formerly Minister of the Second Parish in that place, and a sister of the late Rev. Dr. Willard, President of Harvard College.

In Dublin, N. H. Feb. 5th, Miss Lucy Twitchel, daughter of Mr. Thaddeus Twitchel, aged 23. In this family, consisting a few years since of seven children, there is now but one remaining.

In St. Agustine, E. F. John Sheafe, Esq. of Portsmouth, N. H. 21.

At Laguna, Island del Carmin, in Sept. last, Charles F. Langdon, M. D. late of this city.

Drowned by the swamping of a boat in a typhoon, near Macoa, in China, 9th Aug. last, Mr. Forbes, of Boston, agent of the House of Perkins & Co. Canton, and Mr. Monson, of New York, clerk to Mr. Russell. They were attempting to proceed from Macoa to Canton in Mr. Forbes' boat, when they were overtaken by the gale. Mr. Forbes was 26 years of age. He enjoyed in the highest degree, as a merchant and a citizen, the confidence and affection of the Americans at Canton.

THE CHRISTIAN EXAMINER *and* GENERAL REVIEW—*New Series*, No. VII, *for March*, 1830.—Just published by GRAY & BOWEN, corner of Washington and School Streets.

CONTENTS.

Art. I. The Roman Catholics. Memoirs of Scipio de Ricci, late Bishop of Pistoia and Prato, Reformer of Catholicism in Tuscany under the Reign of Leopold. Edited from the Original of M. de Potter, by Thomas Roscoe.

Art. II. Books for Children. 1. American Popular Lessons, chiefly selected from the Writings of Mrs. Barbauld, Miss Edgeworth, and other approved Authors. 2. Sequel to American Popular Lessons. By the Author of American Popular Lessons. 3. Poetry for Schools; designed for Reading and Recitation.—By the Author of American Popular Lessons. 4. Primary Dictionary; or Rational Vocabulary: consisting of nearly four thousand Words. Designed for the Younger Classes in Schools. By the Author of American Popular Lessons.

Art. III. Public Opinions and Public Morals. A Sermon preached in the Cathedral Church of St. Paul, May 8th, 1828, at the Festival of the Sons of the Clergy. By the Rev. Philip N. Shuttleworth, D. D.

Art. IV. Books for Sunday Schools. Union Questions; being a Compilation from 'Questions on the Selected Scripture Lessons,' &c. Prepared by Harkey Fisk, &c. Revised by the Committee of Publication of the American Sunday School Union.

Art. V. Edmund Calamy, and Philip Doddridge. 1. An Historical Account of my own Life, with some Reflections on the Times I have lived in (1671-1731.) By Edmund Calamy, D. D. Edited by John Towill Rutt. 2. The Correspondence and Diary of Philip Doddridge, D. D.: with Notices of many of his Contemporaries; and a Sketch of the Ecclesiastical History of the Times in which he lived. Edited from the Original MSS. by his Great-grandson, John Doddridge Humphreys, Esq. 3. Letters to Dissenting Ministers, and to Students for the Ministry, from the Rev. Job Orton, &c. with Memoirs of his Life, by S. Palmer. 4. Memoirs of the Life, Writings, and Character of Dr. Philip Doddridge, by Andrew Kippis, D. D.

Art. VI. Principles of Congregationalism. The Second Century Lecture of the First Church. By C. W. Upham.

Art. VII. Obstacles to the Progress of Knowledge. 1. Address to Infant Schools. By William Russell. 2. Practical Observations on Popular Education. 3. American Lyceum, or Society for the Improvement of Schools, and Diffusion of Useful Knowledge.

Art. VIII. Immortality of the Affection's. Future State of Man. March 6.

UNITARIAN ADVOCATE.—This day published, by LEONARD C. BOWLES, corner of Washington and School Streets, "The Unitarian Advocate and Religious Miscellany," conducted by an *Association of Gentlemen.* Vol. I.—No. 3. (New Series.) For March, 1830.

CONTENTS.

The defect of the times; In what sense Christ says 'I and my Father are one'; Creed of Tertullian; Our Saviour's distress in the garden of Gethsemane, Matt. xxvi. 36—42; Exhibition of a school of young ladies; Modes of defending the trinity—Bishop Hobart's Charge; Dabney's Annotations; Bowles' new series of original books for children; Rev. Thomas Belsham; Religious state and prospects of France.

LIBERAL PREACHER, *for March.*—Just published by L. C. BOWLES, corner of Washington and School Streets, and J. & J. W. PRENTISS, Keene, N. H.; The LIBERAL PREACHER, for March, 1830, containing a Sermon by the Rev. EZRA S. GOODWIN, of Sandwich, Mass.—On the '*Secrecy of the Soul in Communion with God,*'—from 1 Kings xix. 12, 13. March 6.

A. U. A. TRACT—No. 33, *(First Series.)*—"On Christian Salvation." By BERNARD WHITMAN, is this day published, by GRAY & BOWEN, No. 135 Washington Street.

NOTICE. The General Agents of the Amer. Unit. Assoc., would respectfully give notice, that they have appointed Mr. CARROLL, Bookseller, *New-Orleans,* agent for the sale and distribution of Tracts in that place. March 6.

REMOVAL. ISAAC R. BUTTS has removed his PRINTING OFFICE from Wilson's Lane, rear of 50 Washington Street, to 25 SCHOOL STREET, *four doors from Washington Street,* where he is prepared to execute all descriptions of Book, Job, Newspaper, and Stereotype Printing, in the *best manner,* and on the *lowest terms.* And from the facilities afforded by the STEAM PRESSES, he is enabled to do work of any magnitude and with despatch.

HE OFFERS FOR SALE,

The entire stock and materials of a Book and Job Printing Office, consisting of Founts of Pica; Small Pica; Long Primer; Bourgeois; Brevier; Minion; Nonpareil; and a large quantity of Job Type;—14 Stands; 20 Composing Sticks; 20 Chases; Paper and Letter Boards; Imposing Stones; Wood and Copper Galleys; Board Racks, &c. &c. Three Medium Washington Presses; 1 superoyal do.; 1 Smith do.—all iron presses, and warranted perfect; 1 Ramage do. 3 Inking Machines; Inking Tables; 20 Inking Cylinders, and Frames for do.; 2 Sinks; 1 Press for pressing wet paper, &c. &c. 1 superior Standing Press, with bars and windlass; several gross Pasteboards, Pressing Boards, Drying Poles, &c. &c.

Two Lehigh Stoves, and three Box Stoves, with a large quantity of Funnel, all new last season.

The stock was purchased of the Boston Type Foundry, within the last three years, is in good order, and will be sold on liberal terms. 4t. Feb. 27.

JUVENILE BOOKS,

PRINTED and Published by JAMES LORING, No. 132 Washington Street.

Dr. Malan's European Children, or Instructive Sketches; Mrs. Wade's Burman Slave Girl, together with useful articles about Burmah.—With a cut representing a female scholar returning from the Zayat; Sabbath School Teacher's Visits by a teacher; Motherless Ellen, by same author; Sabbath School Scenes by author of Teachers' Visits; Thornton's Counsels and Cautions for Youth; Mayhew's Lives of Indian Children; do, Lives of Indian Chiefs; Orphan Lucy, or Power of Piety; Pious Mother's Love Illustrated; African Valley, together with Mrs. Judson's Narrative, &c; Mother's Garland, by Mrs. Phelan; Pollok's Ralph Gemmel; Sherwood's Youth's Casket; do Pink Tippet; do English Mary; do Choice Gems; do Pilgrim of India; do Hindoo Traveller; Taylor's Hints to Females; do Familiar Letters; do Reciprocal Duties of Parents and Children; do Young Men's Model; do Maternal Solicitude; do Elizabeth Palmer; Narrativer of Christian Hindoos; Young Jewess; Guilty Tongue, or Power of Instruction; Watts on the Mind, with Questions; Self Knowledge, with Questions; Beautiful Vine; Village School; Adventures of a French Cabin Boy; Blair's Catechism of Common Things; A Visit to My Birth Place, by the author of Annot & her pupil; Rainsford Villa; Gulliver's Travels; The Sisters of the Cavern. Feb. 20.

MOURNING CUSTOMS.

A Pamphlet consisting of Remarks, 'On the Duties of Consolation, and the Rites and Customs appropriate to Mourning. By Rev. ORVILLE DEWEY,' may be obtained at the Christian Register Office, 25 School Street, Boston.

Also, of J. R. Buffum, Salem, and Charendon Harris Worcester. Feb. 13.

ORIGINAL POETRY.

[For the Christian Register.]

THE HALL OF DEATH.

'Among the most remarkable objects in the vicinity of Palermo, pointed out to strangers, are the galleries of the convent—in these immense vaults are preserved all the friars who have died since its foundation; they are in a good state of preservation, robed in their own habits, and placed upright on tablets, disposed step above step along the sides of the vault, with their heads, hands, and feet left naked;—presenting a singular and solemn spectacle.'

Sonninis Travels.

I stood within the aisle.—The sun's clear light
Fell through the stain'd and brightly color'd glass,
Upon the marble floor; proud columns stood
With their Corinthian capitals, to prop
The splendid dome;—hundreds were gather'd round
Clad in dark flowing robes, yet not one breath
Stir'd the still air; hundreds were seated round
Yet not one voice broke on the list'ning ear,
Not one of all that gather'd multitude
Mov'd from his marble couch; but there they sat
In solemn, awful stillness, filling the mind
With sacred awe and terror.—There they sat
With their cold eyelids clos'd in death;—their souls
Had loos'd the bands which fasten'd them to earth,
And they had gone—to brighter happier climes,
Above the reach of human woes or bliss;
Their lamps of life had long burnt out,
And they had pass'd that rugged path,
Which leads through the dark tomb to heaven.
Like me they lived; but now their names have pass'd
Away from earth's remembrance. The summer sun
Shone on them once, the soft breeze fan'd their cheeks,
The skies were bright above them; days were fair;
Friends greeted them; and their warm hearts bounded
With rapture; through these glassy eyes they saw
The varied works of nature; and perchance
They stood within these vaults, and mused like me;
With these cold feet they trod the paths of life;
But now the throbing heart is still—the forms
Which moved with life are cold, these marble lips
No more shall pour fourth heavenly eloquence,
But the soul has burst its bondage, and flown
Upwards to its native home of happiness;—
Oh! this scene brings on emotions deep,
And strong imaginings; I view it e'en
As a babe lists to music; wondering—
But not affrighted—E'en now my thoughts
Have track'd their souls beyond the faintest stars,
Above the sorrows, cares, and joys of life;
Beyond earth's utmost bounds to heavenly bliss—
Oh there is an eloquence in this still
Quietude, which steals upon the soul,
Which wraps this moveless scene, these darksome walls,
And bears the musing mind above this sphere
Of earthliness, and draws back the curtain
Of futurity—that makes us wish to live,
That death's cold step may steal upon our hearts
As a fond parent round its infant's bed,
That we may join in everlasting melody,
And joys immortal in the courts of God.
There comes a sound like the silvery breathing
Of an angel's lyre, that wakes a soothing
Influence, a thrilling music in my soul,
Within these halls of death; it speaks of God—
Of immortality—it whispers, Such
Is man; he has the germ of happiness
Within his breast, a heaven within his reach,—
Then wherefore cling to earth and earthliness?
Wherefore refuse a *holy living fire,*
For the *false splendors* of *a glow-worm's lamp?*
Oh! I would the sceptic could but feel the
Power, the thrilling power of chasten'd fancy
At a time like this; surely the blush of
Shame would tinge his cheek, and conscience pierce him
To the very soul; while with uplift hands
He would exclaim—Oh God be merciful!
Well may he shrink, to muse upon the pangs
That soon will tear the fibres of his heart,
When the soul fiercely struggles to be free;
Well may he shrink to feel his littleness;
Well may he trembling kneel before His throne
Who taught the flaming worlds to know their way—
Yet where the sceptic shrinks, the good man's hopes
Grow brightest—he stands above the sweep
Of desolation—he looks beyond the
Dreary portals of the sepulchre
And thinks of Him, whose throne has stood through time:
Change and decay have never reached its base;
Eternity's wide wave is rushing past,
But it is fixed, never to be disturbed—
And there he plants his faith, which like a staff
Supports him through life's trying path—And there
He kneels, and pours the feelings of his soul
In humble adoration to his God.
Thou great invisible—who bid'st the earth
Roll in its trackless sphere, who sent the stars
Flaming in grand sublimity along
Their measured course, who bars the gates of ocean
And sayest 'thus far, no farther shalt thou go—'
Thou whose pavillion is thick darkness,
Who said 'let there be light,' and the light was—
Who stamp'd on all the image of Thy name
And said that it was good, and pleas'd Thy sight—
Beneath whose look the throne of sovereignty
Crumbles to dust, and the conqueror's flame
Goes out in darkness—Thou who mounts the storm,
And rid'st upon the pinions of the winds—
Thou the Omnipotent—the Mighty One—
To whom the cherubim bow down, and tune
Their golden lyres, with ecstasy, and while
They gently sweep the echoing strings, their
Voices join in chorus, and praise thee, the
Living God,—glorious, and great—Thou *wert*
Thou *art* and *shalt be*—Thy glories fill all
Space;—Ten thousand worlds, compared to thee, are
As a drop to the vast ocean—As the
Light of dungeons to the broad glare of day—
As a cipher to infinity—as
A mite within the balance, to heaven's
Unnumber'd host, though multiplied by
Myriads—Then what are we?—far less than nought;
Yet Thy noblest glory shines upon the
Immortal soul of man as shines the sun
Upon the trembling dew drop. MANFRED.

MISCELLANEOUS SELECTIONS.

SOLITUDE. Occasional solitude is essential to the Christian. Thus only shall we see ourselves as God sees us,—naked, single, unconnected, apart from every other being,—and shall judge ourselves, as he will judge us, by what we really are, and not by what we profess or seem to be.

CORRESPONDENCE OF DR. PHILIP DODDRIDGE.

The following are extracts from a collection of letters from this celebrated divine, lately published with notices of his life and passages from his diary by his great-grandson, John Doddridge Humphrey, Esq.—Those which we shall now select, were written when he was about eighteen years of age, and a pupil in the Theological Academy of Rev. Mr Jennings, at Kibworth. They were addressed to, or written by his friend and patron, Mr. Clark, afterwards Dr. Clark of St. Albans, an eminent minister to whose patronage and counsel Mr. Doddridge, as will be seen, was largely indebted; and some of whose friendly and judicious letters we take pleasure in presenting to our readers, as the most valuable part of this collection.

From the Rev. Samuel Clark.

St. Albans, March 28, 1720.

DEAR PHIL,—I received both your letters; the former when at London the week before last, and the latter yesterday. I had written to you sooner, but that I have been very busy in preparing a piece for the press, viz. 'A Collection of the Promises of Scripture, arranged under their respective heads, with the texts at length, and in two parts; containing the blessings promised, and the persons to whom the promises are made; with an appendix, of promises relating to the future state of the church; and a preface, giving an account of the use, and rules for the application of the promises.' I at first designed it only for the use of the young people of this congregation, but am now persuaded to print it, as it may be more generally useful.

I have herewith sent you Langius for Mr. Jennings's perusal: there are some things in it with which I doubt not he will be pleased, and particularly the stress which the author lays upon the necessary methods for rectifying the disorders of the will and affections, as the essential business of education; which yet is generally too much overlooked, and measures taken rather to puff up with pride and vanity, than to implant and cultivate the habits of piety, humility, and self-government. You will therefore find in that book what will deserve your consideration.

I am glad to hear you have so well recovered your health. I hope it is because God designs to make use of you as an instrument of his glory, and that you will look upon this providence as laying you under a further obligation to do what you can to fit yourself for that purpose. You have now an opportunity for treasuring up valuable knowledge under the conduct of a very worthy tutor; and as I doubt not but that you improve that advantage to the uttermost, so I am desirous it may be continued to you as long as possible: for I would have you furnished, not with a bare superficial taste of literature, but with so rich a stock of solid knowledge as may abundantly qualify you for whatever service God may call you to in his church.—Therefore now is your time for thorough improvement; for when you are called to public work, you will meet with a thousand avocations. Close reasoning, a perfect acquaintance with the Scriptures, and the method of applying most effectually to the consciences of men, are what I would in particular recommend to your diligent application. In order to acquire some skill in the latter, it is necessary to study the passions and the secret springs by which men are moved, and the several principles upon which they generally act, but especially your own heart; for a thorough knowledge of that will lead you the most direct way into the breast of another. But I need not by such hints anticipate the instructions of Mr. Jennings.

It would give me, I doubt not, an agreeable entertainment, if you would, when you have an opportunity, send me some of your public exercises, and particularly your observations upon the different style of some of the penmen of scripture.

I desire my humble service to Mr. Jennings and his lady; and heartily recommending you and your studies to the divine blessing, I am, Your affectionate Friend,

SAMUEL CLARK.

To Mr. Clark.

Jan. 3, 1721.

REV. SIR,—The principal reason of my writing now is to transmit you the following account which I received of Mr. Jennings last week:—'Bill to Christmas, 1720; half year's board and tuition, eight pounds ten shillings; King's Inquiry, four shillings and three-pence; Appendix to Logic, two shillings and sixpence; a New Testament interleaved, three shillings and eight-pence, in all nine pounds and five-pence; received of Mr. Taylor's fund, two pounds and five-pence, payable to John Clark, bookseller.'

King's Inquiry and the Appendix to Logic are used in our lectures, and consequently all Mr. Jennings's pupils are furnished with them. I observed that in the course of my reading I frequently met with observations on texts of scripture that might probably be of use to me, and therefore desired Mr. Jennings to procure me an interleaved Testament, for I had before only an old one with a very large margin.

In my last, sir, I sent you an account of the course of our public studies for this last half year, and you will perceive that they are of such a nature as to require a considerable exercise of thought, and that the references are generally long, and consequently that, though we have no evening lecture, still we have less time for our private studies than we ever had in any of our former half years; however, I generally find about an hour and a half in a day for the study of the Scriptures. The New Testament I read in the original without any commentator, but more of my time is spent in the Old, for I would willingly finish Patrick's Commentary before it is taken from Kibworth, which will be in a few months. I have read all but the second book of Chronicles, Ecclesiastes, and Canticles, and design to begin Louth on Isaiah and Jeremiah when I have done with these and Dr. Prideaux's Connexion, which I am now reading, with a particular view to the prophecies. I do not entirely neglect the classics, though I have but little time for them. Since last vacation I have read some of Horace, with Dacier's Commentary, and a few of Tully's delightful works. I am ashamed to think how little I am acquainted with the Greek, and heartily wish I had been more careful in studying it when I was with you at St. Albans. However, sir, that I might not forget the little I knew, besides the New Testament, which I mentioned above, I have read some of Isocrates, Homer, Lucian, and Xenophon, since last Whitsuntide.

In English, besides many other works which I am willing to peruse now, because I know not when I shall have another opportunity, I have lately read Burnet's Theory, which I took up with the expectation of meeting with some new philosophical discovery, in which respect indeed I was sadly disappointed; but however overvalued the philosophy of it may be, it is a book so much talked of, and there are so many fine passages in it, that I do not grudge the time I spent about it. I am now reading my Lord Shaftesbury's Works, which, as far as I can judge by the half I have despatched, contain a strange mixture of good sense and extravagance.

I think, sir, the last time I saw you at St Albans I told you the terms on which Mr. Hughes had left us; and, as you expressed some concern for his misbehavior, I doubt not but that you will be pleased to hear how much he is mended. I suppose you know that he is now fixed at Dr. Latham's, in Derbyshire; and I am very credibly informed that he there keeps clear of those irregularities that tarnished his reputation at Kibworth, and applies himself to his studies with a great deal of diligence and answerable success, so that it is hoped he will be a very useful man, and a credit and comfort to his good father after all the concern he has had about him. I do not mention this circumstance in any sense as a reflection on my tutor's conduct in parting with him; for I must acknowledge that though he was in many respects a very agreeable companion, yet it was found the interest of the house, in general, that he should be dismissed, and it has put an effectual stop to those unpleasant circumstances that began to appear among us; but rather, as it was from me, that you first heard the dark portion of his story, I thought myself obliged to acquaint you with the sequel.

My good tutor continues to treat me with a great deal of kindness, and lets no opportunity slip of obliging me at home, or promoting my interest abroad. I believe, sir, you remember the grant he has procured me from Mr. Taylor's fund, and he seems to think it will not be the last; and I suppose I am partly obliged to him for the two guineas received of Mr. Barker, and the broad piece which Mr. D. Jennings gave me last time I was in town; and I understand that he has sent a kind character of me to the fund at Salter's Hall.

When I am speaking of his goodness I cannot forget that I owe even that to you, who have placed and supported me here. I know, sir, that you do not like compliments, and I would never deal in them; yet still I hope you will give me leave to tell you, with a great feeling of plainness and sincerity, that, if I did not frequently reflect upon the favor I have received from you, I could not keep on good terms with myself. I have nothing left to ask but the continuance of your prayers, that I may have the wisdom and grace to behave myself, both here and in the after part of my life, so that neither you nor my other friends may have reason to repent the benefits you have done me. I am,

Reverend Sir,
Your most obliged and humble Servant,
PHILIP DODDRIDGE.

From the Rev. Samuel Clark.

St. Albans, October 3, 1721.

DEAR PHIL.—I have nothing to object against your present method of study. I am sensible of the difficulties Pneumatology has attending it. The only method of extricating one's self out of them is to see that we have clear ideas of all the terms we use, whether single, or connected into propositions, and that we take nothing for granted without sufficient evidence; and, which flows from the other two, that we do not pretend to reason upon things about which we have no ideas, that is, that we do not pretend to impossibilities. Mr. Locke's Essay is so useful to direct the mind in its researches, that methinks it should have been read before you entered upon pneumatics. It might have helped to free you from the embarrassment you complain of. As to your contemplations upon the being and attributes of God, take heed of suffering your mind to rest in barren speculations. What clear and enlarged ideas you attain to of the divine excellencies, see that they have a proportionable effect upon the soul, in producing reverence, affection, and submission. The consideration of the infinite distance between God and the creature, which strongly appears upon reading such a book as Dr. Clark's, directly tends to promote humility, perfect resignation, and all those other dispositions, which ought to be constantly prevalent in our bosoms towards our great Creator, in whom we live and move and have our being. Such a consideration of those sublime truths concerning the being and attributes of God as affects the heart, carries with it a pleasure vastly superior to that which arises barely from speculation.

In the course of your reading upon the canon of scripture, I recommend it to you in a particular manner, to get well established both as to the authority of the Scriptures in general, and of the particular books, in opposition to those which are spurious. The prevalency of deism makes the cultivating of that subject very necessary.

I have not time to add any thing further, and hope soon to see you here. I pray God to continue to bless your studies, and fit you, in an eminent degree, for his service, which will be the highest satisfaction to

Your affectionate Friend,
S. CLARK.

KENHAWA SALT WORKS.

The salt works in the western part of Virginia, on the great Kenhawa river, are said to be among the most productive of the kind in our country. They are situated a little below Charlestown, about sixty miles from the junction of Kenhawa with the Ohio,—and are nearly equi-distant from Pittsburg and Cincinnati. The great supply of coal in the immediate neighborhood, and the facilities for conveying the salt to a market render these works profitable.

In the 'Miscellaneous Repository,' published at Mount Pleasant, Ohio, there is an article entitled 'Sketches of the Western Country,' written by a gentleman during a recent journey, which contains an account of these works and the neighboring country, which we think will be gratifying to our readers.

The salt district is an object of too much interest to be passed over without notice. It commences about two miles above Charlestown, and extends up the river to Witcher's creek, a distance of about ten miles. Experiments have been made in different places above and below these limits to find salt, and without success. The discovery of it, was at first indicated by the buffaloes, and hence, to the present time, it is called *the Licks.*

There are now in operation 52 furnaces.—There have been perhaps 73, but some are out of use. They use coal of which on an average, each furnace consumes 160 bushels in twenty-four hours, and each furnace employs eight hands, exclusive of coopers, &c. The proportion of *slaves* is estimated at about one fifth of the hands employed. The amount of salt for this year is estimated at one million of bushels: and the cost of manufacturing, including barrelling is estimated at sixteen cents per bushel.

It is mostly sent down the river in arks, but some is taken by steamboats. It is sent down the Mississippi as far as Memphis, and up that river as far as St. Louis. It goes into Ohio, Indiana, Illinois, Alabama, Tennessee and the north-west parts of Virginia. It is carried as far south as Wythe and Washington counties, Va. where it is exchanged for iron and castings.

The wells are from two hundred and fifty to five hundred feet deep; and the average strength of the water is about eighty gallons to the fifty pounds of salt.

The country, particularly in the neighborhood of Charleston, is so broken as to be uninhabited beyond the limits of the river bottom. But the hills abound with coal of an excellent quality, and perhaps with metallic ores. Iron ore it is said has been found, but has not been worked.

The buildings of different descriptions connected with the salt works, particularly on the north side of the river, form a long, dark looking village, composed of houses, cabins, and sheds, of no ordinary appearance. Some of the cabin chimnies are very ludicrous figures. They are built of *rough* stone, without regard to line or plumb, to the height of six or seven feet; then two or three feet of sticks and mud, and the whole is topped off with a salt barrel.

There is a meeting house, near the centre of the District, occupied at present by the Presbyterians, and Methodists alternately.

KENHAWA BURNING SPRINGS.

The Kenhawa burning springs are situated about 8 miles above Charlestown, on the north bank of the river. The writer from whom the account of the salt works is taken, speaking of the Burning Springs, says,—

They are three in number: two on the bank and one near the edge of the water. I did not see those on the bank—but that near the water is merely an excavation in the earth, of about three or four feet in diameter, in various parts of which was discharged an inflammable *gas.* It was then on fire, and in some parts produced a brilliant flame—other parts resembled the burning of spirits of wine. The bottom was perfectly dry, and on being stirred with a stick, the sand was thrown up by the ascending gas.

SHERBURNE ACADEMY.

THE Spring Term of this Academy will commence on the second Wednesday in March, under the superintendence of Mr. NATHAN BALL, whose literary reputation as an able and experienced instructer, has ensured to him the esteem and approbation of all those who have intrusted to his care the management of their Youth. Fully confident in this Gentleman's ability to instruct, we unhesitatingly recommend him to the favorable notice of the public, with the full belief that its expectations will not be disappointed. In addition to the usual course of instruction, occasional Lectures will be given on some of the more intricate branches of English Studies, and no pains will be spared to merit the general approbation of patrons. Sherburne is pleasantly situated about eighteen miles from Boston, from which a Stage runs daily through the town to Mendon. Board and other accommodations may be had on reasonable terms.

Tuition.—Languages, $5; English Studies, $4.

AMOS CLARK.
CALVIN SANGER.
OLIVER EVERETT.

INFANT SCHOOLS.

MUNROE & FRANCIS respectfully inform the Patrons and Teachers of Infant Schools, that they have completed and published the following Lessons for these little Seminaries, which have been distributed over various parts of the United States, and are not only used in schools, but in nurseries and families, with increasing interest and utility: viz. 26 Lessons in Natural History, with colored plates of Animals. 4 Lessons in Grammar, with colored Pictures. 8 Lessons in Arithmetic, with Pictures, edited by Mr. F. Emerson author of the North American Arithmetic. 42 Lessons in Spelling and Reading, illustrated with prints. ☞ All neatly put upon pasteboard.

Feb. 27.

WILLARD'S RHETORIC.

JUST Published, by L. C. BOWLES, and for sale at the Bookstores, 'Rhetoric, or the Principles of *Elocution and Rhetorical Composition.*' By SAMUEL WILLARD, D. D. A. A. S. Author of 'The Improved Reader,' 'General Class Book,' &c.

Teachers of Academies and Schools, can receive a copy of the Book, for examination, by application to the Publisher. Feb. 20.

COPARTNERSHIP NOTICE.

—The subscriber has taken into Copartnership, Mr. WILLIAM SOUTHER, the business will in future be conducted under the firm of JOHN MARSH, & Co. at the former establishment, No's. 96 and 98, State Street.

JOHN MARSH.

N. B. All persons having unsettled accounts are respectfully called upon to adjust the same.

JOHN MARSH & CO. No's. 96 and 98 State Street, offer for sale at the lowest prices, a general assortment of Merchant Account Books, Paper, Stationary, fine Cutlery, School Books, Patent Medicine, &c. &c. at wholesale or retail, on accommodating terms.

J. M. & Co. having a Book Bindery and Manufactory completely furnished, connected with their establishment, and being professed workmen, they would particularly solicit the patronage of Banks, Incorporated Companies and Individuals for Account Books, and pledge themselves to furnish them in the most *superior* modern style, and substantial manner, and warrant them in all cases to give satisfaction.

☞ Family Bibles, Periodicals, Pamphlets and Music Books bound, and Old Books rebound to any particular pattern at short notice. 6w. Feb. 27.

BOARDING AND DAY SCHOOL FOR YOUNG LADIES *in North Bridgewater.*

MISS J. A. PERRY, *Instructress.*

THE Spring Term of this School will commence on Monday, the 5th of April next, and continue 16 *weeks* The various branches attended to, together with the price of tuition for the term, are as follows:—Reading, Orthography and Defining, Penmanship, Geography and Grammar, $3—Same with History, and Composition. Lace and Muslin Embroidery, $4.—Same with Botany, Arithmetic, Chemistry, Astronomy, Natural, Intellectual and Moral Philosophy, Elements of Criticism. Map-drawing, Painting of various kinds, Gold Lace, Bead, Purse, Net and Rugwork, $6. French Language, $6,50. A Scripture lesson will be given out for a Sabbath exercise. The young Ladies will be classed, according to their respective studies, each of which, will be systematically pursued. Such branches as require, will have the aid of Globes and a Philosophical Apparatus.

Books, Stationary and materials for work, will be supplied, if requested. The number of scholars is limited. Price of board, including washing, for the term, $28.

References—Rev. D. Huntington, Rev. J. Goldsbury, E. Whitman, Esq. North Bridgewater.—Mr. D. Noyes Boston.

Feb. 27. 5t.

ELIXIR PECTORALE!

For the cure of Coughs, Colds, Asthmas, Catarrh, and all Affections of the Lungs.

THIS most valuable Medicine, the discovery of which originated from long experience in the study of Medicine, is entitled to confidence from the circumstance that it was used in the practice of a regular, well bred Physician, number of years; and was offered to the public, after much solicitation and from the benevolent wish to alleviate some of the sufferings inherent in our nature. Unlike most Medicines of the day, there is no quackery about it, as the testimony of Physicians, who know it, will prove.

The following interesting extract of a letter from the Rev. E. L. Bascom, will be of service to those who wish to find the most valuable Medicine for lung complaints:

To Dr. WATTS,—In gratitude to you, and benevolence towards a numerous class of the public, who, like myself have been, or now are, afflicted with Consumptive complaints, I would address to you the following statement of facts. I was early subject to a Cough, which at times occasioned the raising of much blood. In May last, I was attacked with hoarseness a most distressing cough, severe pain in the side and breast, which obliged me to suspend my public labors. I received some relief from medical advice, but the difficulties still continued. In July last (from the recommendation of a friend) I procured a bottle of the *Elixir Pectorale,* and had not taken more than 100 drops before I felt essentially relieved. I have now used between 2 and 3 bottles and find myself fully recovered: as yet I feel no symptom of the return of my former complaint, and I can now say, what I could scarcely say before for thirty years, I AM WELL. With sincere gratitude, EZEKIEL L. BASCOM.

Ashby, Mass. Oct. 20, 1828. N2eop6m.

For sale wholesale and retail by Messrs. Lowe & Reed, and J. P. Hall, Boston.

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N2ep6ir.

RARE AND VALUABLE BOOKS.

GRAY & BOWEN, 125 Washington-street, corner of School-street, *up stairs,* have for sale the following rare and valuable theological books. They belong to a private library, are in good condition, and will be sold at low prices.

Fratres Poloni, 10 vols. in 6 folio.
Millii Novum Testamentum fol. Oxonii 1707. This has the celebrated Prolegomena, filling 170 pages.
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Foster's Discourses (James) on Natural Religion and Social Virtue, 2 vols. 4to London 1749.
Abp Secker's Works, 6 vols. 8vo. London 1811.
Doddridge's Works, 5 vols. 8vo. London 1804.
Ben Mordecai's Apology, 2 vols. 8vo. London 1784.
Clarke's (Dr. Samuel) Sermons 10 vols. 12mo. London 1731.

Also some other valuable books. Feb. 13.

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